The Bombay Guardian.

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WEEKLY REVIEW.

—We see in an American paper a notice of the death of the Rev. Horatio Bardwell, D. D. Mr. Bardwell was ordained as a missionary of the A. B. C. F. M. June 21, 1815, three days after the battle of Waterloo, and soon after came to Bombay. Gordon Hall and Samuel Newell were then here and had obtained permission to remain in the country, after a long struggle. Mr. Bardwell remained six years in Bombay and was obliged by failure of health to return to America in 1821. His pastoral labors were there continued till within the last two years. He died from injuries received in endeavouring to get his horse out of a burning stable.

—When the Pope heard of the slaughter of St. Bartholomew's day, he ordered a medal to be struck in honor of the *strages Ugonottorum;* when the people of Pisa heard of the massacre of Barletta last spring, they ordered a medal to be struck with the names of the victims on one side, and on the other the following inscription:

"To the victims of religious fanaticism fomented and led by Roman-catholic apostolic priests who on the 19th of March, 1866, covered with infamy innocent people of Barletta and brought mourning and misery upon whole families; and the popular *comitia* of Pisa, in a meeting held on the 1st of April in the same year, have decreed this medal to be struck as a perpetual memorial of the dead."

—Mr. Charles Buxton, we are told by the *Powla*, resigned his place on the Jamaica Commission 'rather than be a party to so foolish and insane a piece of conduct' as the indictment of Governor Eyre for the murder of Mr. Gordon. Mr. Buxton's letter of resignation is very far from showing that there is any thing foolish or insane in the recommendation of the Commission. He says that the Report of the Commission too amply proves the atrocious cruelties of which the authorities have been guilty; that these cruelties took place after every shadow of resistance had vanished, and were inflicted almost indiscriminately upon the innocent and guilty; and this, not for a day or two, but for more than a month. Two young lieutenants and an ensign went on hanging as they pleased, till more than 200 had perished on the scaffold by their orders; 300 were put to death by others; horrible tortures were inflicted on more than 600 men and women, sometimes in addition to the punishment of death. Mr. Eyre, says Mr. Buxton, *never moved a finger to prevent or to punish these atrocities.* These facts, he says, must cover Mr. Eyre's name with infamy. We should think so. They are appalling. When we hear of horrible tortures and the slaughter of innocent and unresisting persons we think of the middle ages, of the deeds of the Inquisition, of the kings of Dahomey and Ashantee, of Mahomedan mutineers. To have such things brought home to Englishmen of the dominant class, is profoundly humiliating. Happily, the Commission have not hesitated to tell the whole truth; they have not sought to cast a veil over these horrors which cry to heaven. And is it enough that these things be unveiled? Is nobody to be arraigned for these murders? Shall the Governor who is chiefly responsible for these atrocious deeds, he 'who gave the rein to every one without exception who chose to vent his rage upon the people,' he who, as Mr. Buxton admits, 'shared in the awful guilt of consigning an innocent man (Mr. Gordon) to the gallows,' shall he be restored to the bosom of society as though he had done nothing criminal? In recommending that he be tried for murder, the Commission simply discharge a responsibility that rests with them. Their responsibility does not go further in his case; it will be for the Court that tries him to decide whether he is legally criminal to the extent charged or not. It is of great importance to England that this page in English history should be closed in a way to remove from herself, in some degree, at all events, the stigma of these atrocities. This is the conviction of the Commission, and it is one that does them great credit.

—We learn from the Annual Police Return that the deaths in Bombay were last year 25 per cent. less than in the previous year. 1864-65, 29,055; 1865-66, 22,554. This gives an average for the last year of 434 a week. It has been considerably below this for some months. The deaths last year were 1 in 36 of the population as ascertained by the last census.

—The Atlantic Telegraph Cable has been successfully laid. This telegram was despatched from America on the 28th and reached Bombay on the 30th of July, 1866. In 1858 we received news of the establishment of telegraphic communication between Europe and America. There were great rejoicings at that time, especially in America. But in a few weeks the communication ceased, and the enterprize was recognized as a failure. But there is far more significance in the announcement now made than in that of 1858. We had no Indo-European telegraph at that time. The eastern shores of America were not then united, as they now are, with the western. The telegram that came across the Atlantic last Saturday, travelled across Europe and across the Mediterranean, till it had reached its third Continent, Africa; then it entered Asia, the fourth quarter of the globe, and traversing Palestine and Turkey came to India; nor did it stop with us but doubtless hastened on to Bengal and Burmah. The same telegram was flashed to Russia and through Siberia to the Amoor and the shores of the Pacific, the eastern shores of which had already received it from Newfoundland. This shows us what has been done since Providence in 1858 snapped the Atlantic wire. The world was not then ready; there was a great deal to be done in the way of connecting the different parts of the Old World; in multiplying the ramifications of the wire in Europe, Asia and Africa. The time has at last come when the introduction of the Atlantic link binds the whole habitable world together, if we except portions of the Southern hemisphere. A little more than 22 years has elapsed since (in the spring of 1844) the first line of telegraph for public use was constructed, that between Washington and Baltimore; and in these 22 years the wonderful invention has been naturalized in almost every country; the number of miles of telegraphic communication being now considerably over a hundred thousand. 'Their line is gone out into all the earth, and their words to the ends of the world,' although 'there is no speech nor language and their voice not heard.' The Christian is taught to give God the glory of these achievements, at the same time that he gladly recognizes the energy, perseverance, practical wisdom and scientific attainments of those who have successfully accomplished such an enterprise as the submergence of the Atlantic telegraph.

—Dean Stanley has been defending Dr. Colenso in a three hours' speech in the lower house of Convocation. A resolution had been introduced 'that Dr. Colenso had been canonically and legally deposed, and that the Bishop of Capetown having signified his intention of consecrating another bishop *for* Natal Province, the Church of England would of necessity, hold communion with that bishop.' The Dean of Westminister objected to this, first because he thought it dangerous that a Colonial Metropolitan should have such a right. A Metropolitan might depose a bishop or clergyman for ritualism or non-ritualism; where then would be the freedom of the Colonial church? It seems to us that the continuance of Dr. Colenso in the English episcopate is an actual evil, more formidable than these supposed ones. Dean Stanley did not altogether agree with Dr. Colenso; he was for extracting from the Bible its graces of language, its poetry, its history, its inspiration, and whatever was true honest, just, lovely in it; while Dr. Colenso took the negative view, that is, extracted and exhibited the objectionable. The presumption that underlies both of these methods is not very flattering to the Bible. We read of a net cast into the sea, which when it was full they drew it to the shore and sat down and gathered the good into vessels and cast the bad away; the net is the Bible, say Stanley and Colenso; Dean Stanley takes the good, Dr. Colenso takes the bad, but they have the same view of the net. The one takes the inspired; the other the uninspired; but the true Christian feeling revolts altogether from the implication contained in these views, believing that not a jot or tittle of God's Word can pass away. Proceeding with his defence, Dean Stanley said the Fathers allegorised the Scriptures.

Yes, and there is scarce an error of modern times that might not be supported from 'the Fathers.' Regarding the doctrine of 'eternal punishment' the views of Dr. Colenso had been pronounced 'tolerable' by a recent judgment in England; and Gregory of Nyssa held them. Dr. Colenso's views on the Atonement were held by a High Church professor at Oxford. Dr. Colenso had said nothing so bad as Dr. Pusey in his Tracts for the Times. Dean Stanley was answered by Archdeacon Wordsworth; and the Rev. R. Seymour, 'regretting that the Dean's great intellect had been employed in defending the unhappy man whom the Church at home and abroad condemned', withdrew the resolution.

—The Roman Catholic Priests on the island of Salsette have long received from the Government, monthly allowances, generally small in themselves, but going far, no doubt, to defray the expenses of these Indo-Portuguese ministers. The late Court of Directors considered these allowances of an entirely exceptionable character, and ordered their gradual discontinuance, that the Native Christians of that island might make provision for the supply of their own spiritual wants. On the representation of our Governor-in-Council (as we learn from the *Patriota*) the Secretary of State for India, in a letter dated the 16th of May last, intimates that 'it is *not* his desire that the orders formerly given for the gradual withdrawal of the small allowances should now be enforced.' So the Roman Catholic priests of Salsette are to continue to receive their allowances, and the Roman Catholic Church continues to be one of the endowed Churches of this Presidency. The argument used in behalf of the allowances to Hindoo temples, Brahmins, priests, poojaris, dancing girls, temple music, Mahomedan mosques, &c., &c., to the effect that such allowances were made by the rulers that preceded us. and belong to the obligations assumed with the rights and powers of Government, may possibly have been urged in the case of these priests: we know not. There is one anomaly, however; all churches and systems enjoy state patronage, but the Native Protestant church is not endowed. The pastors of our Native Christian churches receive no allowance from the state. God grant that this happy exemption may be theirs for ever.

—Our contemporary, *O Patriota*, favors its readers with a lithographic illustration of the incident mentioned in John XXI, where our Lord charges Peter to feed his sheep. The drawing represents a number of *sheep* at Christ's right hand, Peter prostrated at his left, keys in hand, and the *ten* remaining Apostles standing. It so happens that there were only six disciples with Peter when the words was addressed to him, and these were not all Apostles.

—A letter regarding the distress in Ganjam has been addressed to the clergy of his diocese by the Bishop of Madras, urging them to make collections for the relief of the suffering, and to use the special prayer appointed for times of dearth.

We learn from the Report of the Guzarat Tract and Book Society, that the following works were printed by them last year:

A Collection of Hymns for Divine Worship, a reprint in Guzarati characters of a Hindee work, popular in the North of India.

Family Prayers.

Arithmetical Table-Book.

The Dawn of Truth, monthly.

Besides new editions of several Guzarati tracts.

The issues were 20,775. Total income about Rs. 969; a sum considerably short of the amount expended in printing.

The Rev. J. Wallace says:

"In a previous report, I mentioned the case of a man of the shepherd caste, who had been led to renounce idolatry by the reading of a Christian tract. During last cold season I visited his village and remained there a week. I was glad to find that not only did he continue to profess his attachment to Christian truth, but that through his instructions three other men had joined themselves with him in a similar profession, one of whom he had taught to read. These men are not yet prepared to meet the difficulties which an entrance into the Christian church would involve; but they are to a certain extent lifting up a testimony for the truth against idolatry. They asked me for a form of prayer to be used when they meet together for the worship of God."

There was a mistake in the list of contributions by friends of the late Rev. H. Ballantine, in our issue of the 21st ultimo. For the second name read Major Day.—Additional: Mr. J. Smith, Rs. 50.

The Bombay Guardian.

SATURDAY, AUGUST 4, 1866.

FIVE THOUSAND A YEAR.

There is certainly something very agreeable to the Christian mind in the theory that the Bishops of the Church of England receive £5,000 a year in order that they may do good with it. This, however, is but an inadequate expression of the Christian theory as propounded by Christ and the apostles. The grand doctrine of the New Testament is that all true followers of Christ are stewards, and are glad to recognize themselves as such. They are bought with a price; they are not their own; they are enjoined to forsake all; instructed that a rich man, one who is rich unto himself and not a simple steward of Christ, cannot possibly enter the kingdom of heaven. The Christian is to love his neighbour as himself; to lay not up for himself treasure on earth; to take no thought for the morrow; to give to him that asketh of him; and to ask merely for daily bread. Christians are to do good as they have opportunity; they are branches in the true vine and Christ purgeth them that they may bring forth more fruit, and the unfruitful branch is taken away; they are to be rich in good works, and their moderation should be known to all. Whatsoever they do in word or deed, they are to do all to the glory of Christ. They are so to live as at the last day they may be addressed in the words, Well done, good and *faithful servant*. These principles apply to all, to him who has £5,000 a year and to him that is passing rich on £40 a year.

But may not a body of Christians appoint almoners, and put a purse in their hands that they may seek out the needy and alleviate their wants? They may; and such seems to have been the case in the primitive churches. In Romans XII. there is a list of functionaries in the Church: the special office of some is to prophesy, of others, to minister; of some to teach, of others, to exhort, and of others, to give. These last probably acted as almoners of the Church's bounty. Judas was an almoner and bare the bag that he might defray expenses and give to the poor. From this we should not infer that the office of almoner was regarded as specially honorific; we can hardly suppose that it was superior in dignity to that of minister or exhorter.

A careful study of the words of Christ and of his apostles, will not lead to the conclusion that the possession of wealth invests a man with the highest means of doing good. On the contrary, it will shew us that this means is enormously overrated at the present day. We think it not without significance that our Lord did not provide himself and his chosen ones with wealth. He sent forth the apostles without purse and without scrip. In the Church founded by those who had drunk most deeply of His spirit, no man counted any thing his own. Silver and gold have we none, said Peter and John; and Paul, having food and raiment, was content in every situation in which he was placed.

The idolatry of wealth is the cause of a thousand times more misery among men, than that which is alleviated by our charities; and the most potent means of doing good in the world, placed at the disposal of the Christian, is the power of testifying by example and by instruction against this idolatry. We do not dispute that much good may be done with £5,000 a year; but we maintain that the man who is poor for Christ's sake, contented in his poverty, having a peace that the world cannot give and cannot take away, serene in tribulation, untempted by the world's riches, and giving valid proof that he is conscious of a portion in Christ such as no money could purchase, is doing far more good than the rich almoner can do. We believe that what the world wants above all things at the present day, is the presence of Christians who can thus testify against the great idol of the age. We honor the rich who recognize it as their privilege to do good unto all, especially unto the household of faith; but we believe that a higher privilege than this is exhibited in the Gospel. The frenzied avidity with which men in Christian lands are pursuing wealth in this age, is stimulated not a little by the great value that Christians evidently place upon it. The ramifications of influrence are not easily traced; the material good that is done is easily appreciated; the moral and spiritual effects are less easily discerned. Thousands of those who are engrossed in the pursuit of wealth, are encouraged to do so by the belief that there is no benefactor like money, and that the best men in the world value it. But the love of money, we are told, is the root of all evil; and the course of life which bears the most effectual testimony against this passion, is that which the world most needs to see followed.

ECCE HOMO.

Ecce Homo is an attempt to propitiate 'the world' in favor of Christ; to convince the sceptical, critical, indifferent world that Christ is worthy of their admiration and their confidence. The aim is worthy of all approbation. The undertaking is not a novel one; for what but this is it that has called forth the energies of so many apologists of Christianity in our own times? Butler, Paley, Chalmers and a host of others have laboured to convince men that they had done Christ and Christianity injustice, and to persuade them that Jesus of Nazareth was worthy of the attachment and homage of men. Some of them went more directly to the point, others were

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content with a more timid and uncertain commendation of the subject. But the attention that *Ecce Homo* has received from the public shows that it pursues no beaten track; and that the author has struck out a course of defence that may in some respects be called unique.

The great peculiarity of this work is that the author divides Christ into two halves, and in the work which he has given to the public presents the one half, aiming simply to conciliate his readers with this half; and he promises in another work to take up the other half of Christ and persuade his readers to accept of this as they have of the first. He distinguishes Christ as the Son of Man from Christ as the Son of God; (a distinction not observed in the Gospels, where divine characteristics are freely connected with the former designation, and human characteristics with the latter;) and he lays out all his strength upon the human aspects of Christ, seeking to show that these alone elevate him above all men and entitle him to reign over the hearts of all.

In attempting to conciliate men with one against whom they are strongly prejudiced and whose will they regard as adverse to their own inclinations, the apologist is easily led to make certain concessions to the other party and to put as mild a construction as possible upon the unpalatable requirements of his client. There is here an evident snare; and a very deep feeling of the importance of an unwavering fidelity is necessary, in order that undue concessions and renunciations may not be made. The apostle Paul tells us that he became all things to all men; a statement that might have given rise to misapprehension, had we not all the particulars of his procedure so distinctly exhibited in the Acts and in his Epistles. No one can call in question his unwavering loyalty to the trust committed to him; while he did nothing unnecessarily to rouse the prejudices of men or awaken their suspicions, he never in any way compromised the truth. The Cross, the great doctrines connected with the propitiatory death of Christ, these were an offence to the Jews and to the Greeks foolishness; yet he determined to know nothing among men save Jesus Christ and him crucified. He did not believe that there was any power of moral suasion by which men could be brought to admire Christ; the veil upon their minds must be taken away, the evil heart of unbelief changed, by a divine power, even by the Spirit of God. He did not undertake to show men that according to their own principles and their own sentiments, Christ should be acknowledged and obeyed by them; but he told them plainly that their principles and sentiments were antagonistic to those of Christ, and that theirs were wrong, while those of Christ were God's.

We fear that wrong is done to Christ by this temporary schism in his character, this treatment of him by halves. We fear that the very attempt to magnify Christ as a man, may militate strongly against one of the grand aims of Christ. Christ sought not more steadily to reveal the true God, than to reveal the absolute helplessness and ruin of the creature apart from God. He was holy, harmless, undefiled and separate from sinners; but he gave to God all the glory of his human perfection, teaching in the most express terms, that without God he could do nothing, and that he was full of the Holy Ghost. It was the glory of God that shone in his face. He knew nothing whatever of any perfection but what came down from the Father of lights. 'Why callest thou me good?' we seem to hear him saying to some of these modern apologists; 'there is none good save One, that is, God, of whom, through whom and to whom are all things, from whom cometh down every good and every perfect gift.' There are some in these days who are ready to boast of Christ, if they may view him as one of the products of humanity and give him a place —be it a most exalted one—among the heroes of our race. We do not class the author of *Ecce Homo* among these; we trust that his next work will strongly protest against this tendency; even in this, he admits and defends the miracles of Christ; but we fear that his line of argument will be regarded as lending some support to this view.

The author's plan has led to a *suppressio veri* which is sure to be to many minds a *suggestio falsi*. 'If any man have not the Spirit of Christ, he is none of his'; 'as many as are led by the Spirit of God they are the children of God.' Here, as abundantly elsewhere, we are taught that the Christian is under the sway of the Divine Spirit. This representation would not be palatable to men. So our author's theory of the Christian life is this: the believer is swayed by an enthusiasm for humanity.

"The Christian law is the spirit of Christ, that enthusiasm of humanity which he declared to be the source from which all right action flows. What it dictates and that alone is law for the Christian. But, say the cautious, is it safe to follow a mere enthusiasm? If Christ is to be believed, it is not safe to follow any thing else. According to him, this spirit was expressly given to guide men into all truth. But they will rejoin (and here the truth comes out) we like to feel the stay of a written precept; we are not conscious of any such ardent impulse directing us infallibly what to do. In reply to which, what can we do but repeat the question of St. Paul, into what then were ye baptized?"

The plea is this. Christ, the blameless and the perfect One, seeks to bind men to himself that they may be inspired by an enthusiasm for humanity which shall lead them to live for the good of men. And inasmuch as he aimed thus to organize a community that should seek, with a passionate consecration of themselves, to promote the happiness of every generation, the Lord Jesus has an unparalleled claim upon the confidence and attachment of men. Very good, and very beautiful. But the question is whether truth does not materially suffer, when instead of the Holy Spirit, God the Spirit, convincing men of sin, and revealing to them the glory of God as it shines in the face of Jesus Christ, and leading them to search his word habitually for the revelation of his will, we are told of an enthusiasm for humanity as the source of all right action?

We have read with some interest a long criticism of the work, in *Fraser* for June and July. The sentiments of Froude, the editor, with regard to Christianity, are pretty well known. He very frankly states them at the close of this article. They may be defined as amicable or courteous scepticism. He says: "We think that the evidence as to the nature and character of Christ is sufficient to enable an honest man to join in worshipping him in the ordinary forms. We do not think the evidence sufficient to compel every honest man to do so. We see no reason why a man born and bred a worshipper of Christ should feel called upon to cease to worship him, but we cannot see that any moral guilt is of necessity involved in a suspense of the judgment on the credibility of the gospel history. After reviewing all the arguments for and against the truth of the gospel, a prudent man will say, there is a case on each side, and the arguments are such as it is neither possible nor desirable to decide upon at once." It is a point in favor of *Ecce Homo*, perhaps, that this sceptical critic finds so much fault with it. Its Christianity is more positive than his. But the state of mind which he confesses, and which is, unquestionably, very general at the present time, is one that needs, we think, to be dealt with more robustly than the author of *Ecce Homo* permitted himself to do. The Gospel knows no neutral ground; and it claims the allegiance of men not on grounds of expediency or even of mere superiority, but on the ground of an absolute necessity. Christ or ruin is the alternative it exhibits.

NOTES FROM AN INTERLEAVED BIBLE.—Luke v. 30. 'Why do *ye* eat?' The accusation was addressed to the disciples but was meant for the Master. Thus many blame Christians who really find fault with Christ.

5. 'Lord of the Sabbath.' Has power to determine as to its observance. To use it in the way best adapted for his kingdom. If the first argument did not satisfy them, the second would be still less likely to do so. But his words were sealed by the miracle. And the same evidence that shows him to be the Son of Man, shows him to be Lord of the Sabbath. He had power to abrogate it; but he did nothing of the kind. The argument from what David did, and that from the usage of the priests in the temple, and that from common usage in the case of animals in difficulty, were all in defence and explanation of the Jewish law of the Sabbath.

7. 'Watched him.' They knew his power to heal already. The miracle for which they waited was to enable them to shew him a transgressor. In reality it aimed a deadly blow against that Sabbath righteousness which they had been all their days accumulating. Their hatred of him was according to the tenacity with which they clung to the idea of this great wealth of righteousness. The miracle placed them in a position of exceeding criminality; it showed them to be the enemies of the poor afflicted ones whom Christ sought to bless.

20, 21. 'Blessed are ye poor, that hunger now, that weep now.' This was the ordination sermon. The very fact of being associated with one so mighty and conspicuous, would tend to lift them up. Faith is the explanatory word of all these beatitudes. He that is rich in faith is blessed in his worldly poverty, and physical privations, and in humiliations and persecutions.

22. 'Blessed when men hate you.' Because of something good in you that condemns their evil and stimulates their conscience unpleasantly. You take away men's righteousness. Be like the prophets in testimony and in suffering.

26. Our reception depends upon the words we bring as from God. If we tell men that God is well-pleased with them, that they are safe, that no thorough change of their life is needed; if we minister to their complacency and their self-indulgence, they will receive us even as the Jews received the false prophets.

24, 26. 'Woe.' These are the sentiments of Him who actually bestows riches, comfort, &c. With one hand he offers abundance, but with the other he offers something better and he tells us which is best, how transitory

and how dangerous the former, how blessed the other when received in faith.

27, 30. 'Love your enemies. Do good to them that hate you.' An injurious and covetous spirit can only properly be met by its opposite.

32. 'Sinners also.' Implying that Christians are not sinners.

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 4.

"*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*" v. 1, 2.

ALL have light, more or less; all have sinned against that light; there is one way of salvation for all, namely, faith in the crucified One. Conscious that this position is one that many are little prepared for, Paul proceeds with his defence of it. He has cited the testimony of Scripture as to the fact. Well, it may further be proved that this is God's way of saving men, by what happens when they believe on Jesus Christ. The assumption is that whereas on the one side there is a believer relying on the promise of God, there is on the other side a God fulfilling that promise. We want proof of the connection. When a message is sent by electric telegraph, a bystander, ignorant of the laws of electricity, has no proof that the message has really been sent or that there is a real connection with the distant city, until an answer to the message comes. Then, he perceives that there is an actual communication, and that telegraphy is not a mere dream. Are there any fruits of faith showing it to be real, and revealing a God responsive on the other side? Yes, says Paul. As, in the case of Abraham, he was sustained by faith through long years of trial and trouble, and had an undying hope, and had moreover delightful and elevating intercourse with God, so now in this Christian dispensation, those that believe on Christ are upheld in tribulations that would otherwise be crushing, and are not only upheld but enabled to rejoice and exult; and they have peace with God, recognizing him as their reconciled Father, and drawing nigh to him at all times with confidence; and the Holy Ghost is given unto them, to shed abroad in their hearts the sweet consciousness of God's love. For the love and amity of God made known to them by the death of Jesus Christ, are not merely for the hour when they believe; they may count upon this boundless goodness habitually; for He gave his Son to die for them when they were sinners; now that they are reconciled to him, they may confidently count upon the continuance of his favor. Is it desirable that the worshipper of God should have that peace and joy and hope and strength which come from the assurance of God's love? It surely is; thus only is he armed for the conflict of life; thus only can he patiently and serenely endure the vicissitudes and tribulations to which he is here exposed. Then it follows that the way of faith is the true way: that men are really saved by believing in the Messiah.

Now, as for this proposition that men occupy essentially the same level, and that Christ is the one Saviour, in the one way, of all that believe, is there not an analogy in the fact that the sad moral condition of all mankind is traceable in some sense to one man? Let us rise above the Mosaic dispensation which was intervenient and temporary; let us go back of the Mosaic history to Genesis. Adam sinned; it is an indisputable fact that the sin that then entered has maintained its place and reigned over his posterity; all have sinned. With sin is connected death; the death that came in with Adam's sin, maintained its place and reigned with sin over his posterity. This is true alike of those that had a revelation and of those that had not. Adam had special of God's will and transgressed it, inheriting death; but the greater part of his posterity sinned not after the similitude of his transgression, transgressed not a special revelation, but sinned simply against the light of nature; yet they too inherited death. Now for the obverse of the picture. 'By the righteousness of one, Jesus Christ, the free gift came upon all men unto justification of life.' Adam fell; Christ stood; by Adam's fall, sin and death came into the world and reigned over all men, both those that had special and those that had common light; by Christ's truimphant stand, righteousness and life came to all, Jews and Gentiles, even to as many as were willing thus to receive salvation. The analogy is general; but is remarkable as far as it goes. Adam sinned and he and his, all sinners, were exparadised; Christ stood and he and his, all believers, inherit paradise. But they are not merely brought back to the condition in which Adam stood before the fall; they are not like him exposed to the peril of falling, but have a guaranteed safety there; He that brought them there is able to keep them. Thus the close of the chapter is connected with the tenth verse.

The analogy goes to show that Paul's argument for the salvation of men by faith in Christ is correct, for it is reasonable to suppose that the great principles that come to light in one part of God's government of men will come to light in another part. Those that had not and those that had a special revelation, equally inherited the consequences of Adam's transgression; so when we say that salvation through Christ is available for all, we say what is obviously reasonable.

But the comparison helps, even where the analogy fails. For the Jew says, There were indeed common consequences of Adam's fall; but it pleased God to choose out the Jewish nation and bestow upon them special privileges. Very well, says Paul; the same principle is still traceable. All men have not faith. All do not receive this free gift. All are not reconciled. God has still a peculiar people..

But there is another objection to be met; it is met in the sixth chapter.

Epitome of News.

SATURDAY,—JULY 28, 1866.

—*Times of India*; Calcutta:—"The Hon'ble Sir Cecil Beadon, the Lieutentant Governor of Bengal, who came down to Calcutta a week or two since, to see what steps should be taken to relieve the distress prevailing in the famine-stricken districts of Bengal, is about to return to Darjeeling.

"The supreme Government has decided to administer the government of the native State of Bhawulpore, during the minority of the youthful Nawab."

—Same; Baroda:—"Lately a very curious story was circulated all through Guzerat. It was in the mouth of all, great and small, old and young, and the excitement was very great. It was to the purport, that an engine-driver on the Baroda Railway, while driving a special train containing a Banian and his wife, brought the train to a stand on the road, killed the Banian and his wife, and put their bodies in his furnace to be consumed; and all this for the sake of a quantity of money and jewelry he observed the Banian looking at while the train stopped at a station for the engine to be oiled."

We heard the story a few week ago, from a respectable Native. It has been traced to a Native paper published in Kaira, and the paper has lost its license in consequence.

—*Rastgoftar*:—"Runchorejee Maharaj of Anjar, in order to raise among his followers a subscription on his behalf of 17,000 *corees*, fasted for seven days, and yet the total amount subscribed did not exceed 2,500 *corees*. Many Vyshunovs refused to subscribe at all. The Maharaj was reduced to such straits that his very cows and other cattle began to starve. Jadunathjee Maharaj, the plaintiff in the celebrated libel case at Bombay, who proceeded to Nuggur to try his luck, had to leave the place by reason of the cold reception he met with. A few days ago, Chimanjee Maharaj of Bombay condescended to act the part of a broker in the sale and purchase of a house. This latter instance shews how a Maharaj, seeing his resources very much crippled, had thought proper to eke out a few rupees as a common broker. The time as certainly gone by, when Vyshunovs who failed to pay the *lago* tax, were by order of the Maharaj confined as prisoners in the temples, or were terrified into payment by a threat of excommunication.

"It is hardly necessary to remark that these results may be traced chiefly to the Maharaj Libel case, which has diminished the authority and influence of the Maharajs among their followers, and exposed their unholy pretensions as incarnations of the Deity. It is true that the temples continue to be crowded as before, but the cause is altogether beside their devotion to the Maharajs. Many assemble there to hear the gossip of the town; many to look at the faces of the females; many to outrage their modesty in the crowds; some to decoy them into the "dens of vice" which exist in the native town; some to look at the embellishments of the image, and others to admire the pomp of the Maharajs, side by side with a few who are there only with the view to pick pockets in the thickest of the crowd. The truly religious in those dense masses may be counted on the fingers.

"The Vyshunovs have themselves to blame if the immoralities of the Maharajs are as numerous as before. They cling to these immoralities with the pertinacity of deep-rooted vice; there is no hope of any self-reformation; and the inducements to reform must press upon them from without. When the Vyshunovs shall consider it to be a sin to repair to their temples, when they shall deem it *a* pollution to send their wives and daughters there, then only can these vicious priests be brought to their senses."

—383 miles of the Pacific railroad west from St. Louis, have been completed.

—There was an average of one divorce to 26 marriages in the state of Ohio last year.

—The Baptists of the United States have 13,434 churches and a membership of 1,116,708. They have 23 colleges and 11 theological institutions.

—A Boston paper says:—"Dr. Henry J. Bigelow of this city has obtained a new anæsthetic from petroleum. He calls it "rigolene." It is a hydro-carbon, and is the lightest of all known liquids, having a specific gravity of 0·625 —25 gills of water weigh just as much as 40 gills of rigolene. Its boiling point is at 70 degrees. The mercury is easily depressed by it to 19 degrees below zero, and the skin can be frozen hard in five or ten seconds."

—*Friend of India*:—"Mr. Cockerell, the magistrate of Hooghly, has sentenced to three months' imprisonment with hard labour, six of the villagers who in an armed band, carried off a lad of nearly eighteen years of age from the Mahanod Mission-house. The rest of the accused have yet to be tried. The condemned have, of course, appealed to the Judge."

—A good deal of attention has been drawn to a prescription for cholera, used with great success by Dr. Hamlin a missionary in Constantinople. It is as follows: *Equal parts* of laudanum, spirits of camphor and tincture of rhubarb. For violent attacks or the vomiting stage: Equal parts of laudanum, tincture of capsicum, tincture of ginger, and tincture of cardamom seeds. Thirty drops are a dose, but more or less should be given according to the exigency.

—*Friend of India*:—"On Saturday (21st inst.) the Senate of the Calcutta University will be called upon to say to what object the £20,000 presented by Mr. Premchund Roychund is to be devoted. The donor very wisely expressed a wish that the money may be assigned to 'some one large object, or to a portion of some large object, for which it might be itself insufficient.' He has evidently a keen sense of the dangers to which a large body of educated men, many of them with crotchets, are exposed, of frittering away a magnificent endowment yielding a thousand a year on petty trifles. And this danger is imminent. The Syndicate have not avoided it, for their proposal is to establish five senior studentships of £200 a year, each to be tenable for five years and one to be competed for annually by Masters of Arts. But when it has not one chair, when it has invited benefactions such as this for the very purpose, and when the Senate unanimously besought Government to create a certain professorship, it is inexplicable that the Syndicate should commit themselves to such a plan. Let the University have studentships by all means, but 'one large object' like an endowed professorship first. That 'large object' should be a chair of the mathematical and physical sciences, the teaching of which is the weak point in the many affiliated colleges grouped in and around Calcutta."

MONDAY,—JULY 30.

—The 11th Hussars are to relieve the Inniskillings at Mhow. They were inspected the other day by the *Prince of Wales*, who at a luncheon with the officers, said;—"My lords, ladies, and gentlemen, I am very grateful for the flattering manner in which you have received the toast of my health and that of the Princess of Wales. I can truly say it has afforded me great gratification to be here to-day to witness the evolutions of your distinguished Regiment, and to wish you God-speed on your departure for India. I gladly claim the birthright Colonel Fraser has awarded me. It is quite true we were quartered together and served with this Regiment in Ireland in 1861, and the fact that this Regiment was once commanded by my revered father in itself ensures my lasting interest for its welfare. (Cheers.) I thank you very much for your kind recognition of the Princess, who shares my feelings on this occasion. It is also my pleasure and my duty to refer to your noble and gallant Colonel, the Earl of Cardigan, whose name will be ever distinguished by the part he took in the memorable charge of Balaklava. (Cheers.) He commanded your Regiment for many years, and his name can never be disassociated from it. (Cheers.) With regard to your present Commanding Officer, Colonel Fraser, who is so justly popular, and who has done so much for the Regiment, in proposing his health, I think I can do no better than to wish him and you all a prosperous voyage out and a speedy return. (Cheers.)"

—The Fort Proprietary School will be carried on by Mr. Hormusjee Jehangeer.

—The Annual Police Return tells us there were fifty fires in Bombay.

—The wreck of the *Stafford* has been sold for Rs. 3000.

—Ruttonjee Jamsetjee Parukh has failed; liabilities, 7 lacs, assets, 3.

—Fall of rain in Byculla, up to Saturday, 59 inches.

—The Bombay and Kattiawar Financial is to be wound up.

—*Bombay Gazette*:—"The Waghers are either growing desperate or becoming insolvent. A party of them, supposed to be twenty, attacked a village twelve coss from this, named Dangurwadee, on the night of the 19th, plundered nine horses and killed two of the Jam's seebundee sepoys, who formed part of a guard appointed to protect the village. Information of what had occurred having been conveyed to neighbouring outposts, a party of about sixty of H. H. the Jam's invincibles set out in pursuit of the Waghers, in a southerly direction, in which they are said to have retired."

"A member of H. H. Aga Khan's fraternity, and a near relation likewise, who claims to be the High Priest of the Khojas in the province, is just now residing at this station, where he seems to be enjoying himself. He was yesterday united in marriage *(nikka)* by the station Cazee to a frail fair one, who was, for the last six months, living under his protection as a mistress. The Judges of H. M.'s High Court had better take a note of this, as evincing the high standard of morality that exists among members of H. H. the Aga's priesthood and household."

—*Hurkara*:—"We learn that in Cuttack relief is now afforded by Government to 1,200 men, 651 women, and about 1,100 children, and that much is also being done through individual exertions. We also learn that from the Balasore depots about 11,000 persons are relieved daily and more than 1,100 in Pooree."

—Act XXVIII of 1865 to provide for the more speedy liquidation of insolvent traders' estates in Bombay, is found to be not the thing. It is a net with large holes in it. The *Times of India* says:—"The Act offers extraordinary facilities for unprincipled insolvents misrepresenting the state of their affairs, and practically defrauding their *bona fide* creditors to a serious extent. In an ordinary state of society these evils might not have followed from the working of the Act; but when, as now in Bombay, the claims of commercial morality are very feebly felt and the sense of pecuniary responsibility has suffered eclipse, the class of insolvents to whom we allude can find ready assistance in turning some provisions of the Act to very unwarrantable purposes. This facility is chiefly attributable to the undue, and practically irresponsible power which at the outset the Act places in the hands of the chairman—who is elected at the first and only meeting of the creditors—and in those of the trustees also elected then, and who remain henceforward virtually irresponsible, though the most extensive powers are committed to their discretion."

—Galle, 29th:—It is reported that matters in the North of China are in a very disturbed state, and that there are fresh disturbances at Nanking.

Advices from Yokohama state that a convention was concluded between the English, American, Dutch, and Japanese plenipotentiaries.

A collision between the Russians and Japanese at Saghalin is said to have taken place, in which several of the former were killed.

—*Delhi Gazette*:—"On the 13th, we are informed, a platoon Sergeant of the 94th Regiment loaded his rifle and fired deliberately at a Color Sergeant of the same corps while sitting in his room writing.

"On the 15th a trooper of the 21st Hussars shot another trooper of the came corps through the body, from the effects of which he died the same night; and on the 17th a private of the 94th fired at an old Color Sergeant after he had lain down; but in this case as in the other in the same regiment the shot happily did not take effect. The three men are prisoners."

TUESDAY,—JULY 31.

—The P. & O. Co.'s Str. *Geelong* has arrived in 50 days from England.

—*Bombay Gazette*:—"On Sunday last a little Hindoo girl of about six years of age was murdered at the back of the Mount Road, and the murderess was apprehended by 11 o'clock the same evening by the police.

"It appears that the parents of the girl left her in company with a young brother at 11 o'clock that day and went to work (the girl having ornaments of the value of about thirty rupees on her person), and on returning home at 7 o'clock at night they missed their daughter. After a fruitless search the father of the unfortunate girl informed the police of the circumstance, and Inspector Howard went to the father's house where he was informed by some of the neighbours that the girl was last seen in the company of a woman named Dhondee, whose hut was pointed out. On going thither Mr. Howard not finding any woman there arrested the husband, who was seated inside, and by dint of a little pressure he induced him to point out where his wife was concealed. On her arrest she acknowledged having made away with the child after stripping her of her ornaments, which she had pawned to a Marwaree for eight rupees. She then took the police to a well into which she had thrown the body. She said she placed the girl on the parapet of the well, stripped her of the ornaments, and then pitched her into it. The body has been recovered."

WEDNESDAY,—AUGUST 1.

—In a Memorial to Government, the Custom House clerks complain, and we think very justly, of a rule that none but 'sons of gentlemen' should be Assistants to the Commissioner.

—*Hurkaru*:—"We are informed that on the late Churruck Poojah festival 100 people swung on the bar at the village of Pungbarree, in the Midnapore district. The Police were unable to prevent the people from committing this folly."

—*Englishman*:—"We are informed that thousands of the inhabitants of Patna and the surrounding villages, suffering from the present scarcity of food, have found employment on the extensive public works thrown open by Government, and have thus been relieved from utter starvation."

—Mr. E. Stocqueler is about to open a day-school in the Fort.

—The Rev. D. Ball, M. D., an American missionary at Canton, died March 27th.

—*Our Paper*:—"The Cotton trade on which India has so much depended of late years, is, we fear, irretrievably lost, and that it is so, is far more the fault of the Government which decline to do anything to lead the cultivators to grow the long fibred staples, than the cultivators themselves, who are too grossly ignorant to understand and appreciate changes in the order of things to which they have through life been accustomed, no matter what the benefits are that are likely to accrue from their adoption. Government, when it was pressed by the Manchester people to bestir itself in the matter, coldly replied that it could not interfere with the liberty of the subject, and that it believed if there were a demand supply would follow in the way political economists lay down in their codes. The words used, it is true, were not exactly those given by us, but they convey the same meaning; the result is, that although the cultivators have grown as much cotton as they possibly could, it was all of the indigenous variety, and now that America is once again in the field, it is scarcely looked at by the Manchester spinners. Many of our merchants live in the hope that prices will again rise at Liverpool to fifteen pence for Fair Dhollera, but we are convinced there is no such good luck in store for India. Had the Government of the Western Presidency, when the American war broke out, amalgamated the Cotton Frauds with the old Cotton Improving Department, and enjoined all its Revenue Officers to co-operate with them in introducing into the country long stapled cottons; had it, in addition, allowed these varieties to go forward, free of all duty, while it heavily taxed all short staples, then might we now have found 'Surats' somewhat more valued then they now are in Manchester."

FRIDAY,—AUGUST 3.

—*Times of India* :—"In another column will be found an account of the loss of the ship *Die Vernon* at Alibaugh—the fourth vessel which has been totally wrecked there within the last three weeks. The similarity existing between the land in that neighbourhood and that at the entrance to the Harbour, together with the strong landward current, proves particularly fatal to ships bound for Bombay, alluring or driving them upon that relentless Choul Kadu reef; and once on there, their race is run. As it has unfortunately happened, all these wrecks have occurred during the night, when the rendering of assistance by those on shore—always a matter of very great danger owing to the violent surf and the reefs—was made doubly dangerous by the state of the weather and thick darkness. Besides all this, the comparatively few Europeans resident at Alibaugh, and the scanty appliances at their disposal, forbid much help to be looked for from that quarter; the Harbour authorities at Bombay must be communicated with, and steamers, lines, crews and what-not must be provided by them before a start can be made,—operations which, in the present state of affairs, as we have oftener than once had occasion to remark, cannot be done in a twinkling. But though the European population of Alibaugh is so limited, the events of the past three weeks have shewn that there are Englishmen there of the right stuff; and the noble exertions of Mr. Elphinston, the Collector, and Mr. Shuttleworth, Conservator of Woods and Forests, are beyond all praise. When the *Chapman* and *Vickerie* were wrecked, both of these gentlemen were out during the whole night, endeavouring in vain to prevail upon the boatmen to push them off to the *Chapman* which was signalling for assistance. But when day dawned, example and money succeeded, the boats reached the ship, and the crew with most of their effects were saved. Again, when the *Zenobia* and the *Berwickshire* were in distress on the night of the 22nd ult., the same gentlemen went out through the surf in canoes, a distance of some three or four miles, and Mr. Elphinston, boarding the *Zenobia*, found her abandoned. On the 1st inst., when the *Die Vernon* was wrecked, the same gentlemen saved the crew, with the exception of three who were drowned. The zeal and daring necessary for such enterprises is only known to those who know what the dangers of that locality at this season are; but the sailors who have been saved know it, as also do the Kolie fishermen who would only risk their precious lives afloat on such a night when fairly lost in admiration at seeing the "Collector Sahib" and his colleague of the Woods and Forests venturing on such service. These things were not done in the presence of hundreds of ladies and gentlemen as would have been the case at Breach Candy, but they have been borne witness to by the sailors and by others who can appreciate them, and ought not to be allowed to pass without public notice. When the claims for the Albert Medal are recorded by the *Diamond* Committee, we hope they will not forget what has been done by these gentlemen at Alibaugh."

It appears that the *Die Vernon* was lured to her fate by the wreck of the *Zenobia*, whose masts (of iron) are still standing.

—Same :—"The senatus of the University of Calcutta, at an unusually large meeting held on the 21st ult., presided over by the Lieut. Governor of Bengal, agreed to set apart the interest of Mr. Premchund Roychund's donation of two lakhs of rupees to the foundation of five scholarships bearing the founder's name."

"We understand that a life-boat, with oars, rudder and all other equipments complete, with the name *Melbourne* on the stern, has been picked up on the South-West Prong. The fact was reported to Captain Pryce, the acting Master Attendant, and he immediately wrote to the captain of the ship *Melbourne*, which is now in the harbour, enquiring if the boat belonged to that vessel; but a reply was received stating that it did not. It is therefore conjectured that it belongs to the B. B. S. S. Co.'s steamer *Melbourne* which sailed from Bombay for Suez two or three months ago, and which is daily expected to arrive at this port. The boat presents the appearance of having been torn from the davits, and washed away."

—Deaths last week, 275.

—*Bombay Gazette* :—"The price of cotton in Bombay has ruled high since September last; so high in fact as to be prohibitory to purchasers, for sellers here have demanded at least a penny per pound in excess of latest quotations. There could be nothing in this state of the market to induce dealers to purchase, except the temptations which arose from anticipated advanced prices. These anticipations have not only not been realized, but prices have frequently gone down in the interval, carrying with them the men who trusted to fickle fortune and to the 'most reliable information.'"

—We give a quotation from the *Bombay Saturday Review* of July 7th, and one from the *Bombay Punch* in verse, suggested by it :—"The worship of the *Toolsie* also had probably its origin in a sanitary rule. It stands in its four horned altar before every Hindoo Home, and every morning the mother of the House may be seen walking round and round it, invoking the blessing of God on her husband and his children, praying, that is, for less carbonic acid and ever more and more oxygen."

"Oh holy Toolsie, hear, we pray,
The prayer we offer thee this day—
Carbonic acid we exhale
Absorb it thou and make us hale—
Forth from thy kindly leaves outpour
Of oxygen a plenteous store—
Preserve through thy administration
The proper chemic combination—
Consume the carbon in our blood,
And make it flow in healthful flood.
Oh summon here the fair Ozone
And teach her here to plant her throne—
Ne'er let the noxious gases gain
The upperhand to give us pain—
Then shall we every blissful hour
Extol thy sanitary power—
Where'er I am where'er I go
Toolsie meri bat suno."

It will be interesting to observe what new forms of idolatry spring out of the sanitary rules recently promulgated in Bombay. Our health officer has very responsible duties to perform.

—The *Record* :—"While Italy is now free to the labours of the colporteur, the work is still bound in our own island of Malta. Last January the experiment was tried of sending forth a Bible-man, and (according to a Florence letter) 'In four days he had sold fourteen francs' worth. He met with a good deal of ill-treatment and abuse, however, from the common people, and on the 20th was stoped by the head of the police, who said that there was a law which forbade the selling of religious books upon the streets. A vigorous effort was then made to obtain a licence from the harbour-master for the man to sell his books in port; but this also has been refused. Meanwhile the colporteur is prosecuting his work without permission, and the Italian papers of the island are full of violent articles against the man who has come to sell blasphemous books in their midst. Doubtless we shall soon hear of the *denouement*, through illtreatment, fine or imprisonment; for the friends of the colporteur and of liberty are rightly resolved to press the matter to a decision."

—We are requested by the Rev. Mr. Keer to mention that Divine Service will be held on H. M.'s Ship *Ajdaha* at 11 o'clock to-morrow, Sunday morning, and on the following Sundays until further notice. The Church pendant will be hoisted on board half an hour previously.

—The Friend of India says that a Money Order system is to be at once established throughout India, under a Controller.

TELEGRAPHIC NEWS.

London, July 24th.—In consequence of the members of the Reform League having announced their intention of making a demonstration yesterday, notwithstanding the prohibition of the police, the gates of Hyde Park were closed by order of the authorities.

Upon finding that an entrance could not be effected, the various processions adjourned to Trafalgar Square. A mob of persons, however, forced their way into the Park, by removing the railings, notwithstanding the determined opposition of a body of police 1,500 strong. Many persons were injured in the struggle.

A detachment of the Guards was present, but remained passive.

The Italian Government has agreed to a suspension of hostilities.

Advices from the *Great Eastern* state that 1,345 miles of cable have now been successfully laid.

Government will shortly announce their intentions respecting the grievances of those officers who suffered by the reorganisation of the Indian Military Service.

July 26th.—Peace negotiations continue.

July 27th.—Alexandria, 28th; through Messrs. Stearns, Hobart and Co.:—The Altantic Telegraph Cable has been successfully laid.

July 27th.—The Reform riot was renewed by a mob of persons in Hyde Park last evening. Loud demands for reform were made by the members of the League.

Upon the Prussian troops occupying Frankfort-on-the-Maine the Government ordered a contribution of 25,000,000 florins to be imposed on the city. Payment was, however, refused by the inhabitants. In consequence of this refusal the execution of the order was forcibly carried out by the troops. Numbers of persons were convened (wounded?).

Government have agreed to conditionally advance the sum of £600,000 to the Madras Irrigation Company.

Miscellany.

—The appearance of a new star in Corona has given rise to a good deal of conversation among scientific men, and has been the subject of a paper at the Royal Society. On May 16th, Mr. Huggins received a note from Mr. Birmingham, of Tuam, announcing the sudden appearance of a star of the second magnitude near a Coronæ Borealis. Mr. Baxendell saw the star on the 15th, when it was about the third magnitude. On the 16th Mr. Huggins and Dr. W. A. Miller examined the spectrum of this strange star, which was then a little brighter than a Coronæ. The information given by the spectroscope is interesting and unexpected. The prism resolves the light from the star into two different lights, each emanating from a distinct source. One spectrum tells us that the principal light of the star was emitted by incandescent solid or liquid matter. This light has suffered partial absorption by an atmosphere of vapours about the star through which it has passed. So far this new object is analogous to the sun or any of the stars. In addition, however, to this spectrum, there is a second spectrum of fine *bright lines*. The light which formed this spectrum must have come from luminous gas. The principal constituent of this gas is hydrogen. These phenomena, togther with the sudden appearance and rapid fading away of the star, suggest the bold speculation, that in consequence of some internal convulsion a large quantity of gas has been suddenly evolved, and the hydrogen burning by combination with some other element gives rise to the bright lines, and also has heated the solid matter of the photosphere to vivid incandescence. As the hydrogen becomes exhausted, the star appears to fade away. The former observations of these gentlemen on the spectra of the fixed stars have shown that hydrogen probably plays an important part in the differences of physical consitution of the stars."—*Athenæum.*

THE MOHAMMEDANS OF INDIA.

(Concluded from our last.)

NUMEROUS causes have been assigned to account for the Indian Mutiny of 1857. By

some the disaster was referred to the lax discipline of the native army, by others to the annexation of Oudh, and by others to a score of causes combined; but though people given to closing their minds against unpleasant truths refuse to believe that it was the outgrowth of a Mohammedan conspiracy, there can really be no doubt that the fanatical spirit of Islam, as throughout sustaining the deadly struggle, is the one cause broad enough and deep enough to account for the bitterness of the hate we had to encounter. It was Delhi, the city that represented the old Mohammedan power, that was the focus of revolt; the eyes of all the disaffected were turned to the puppet king that issued his orders from there; the green flag, that was everywhere uplifted, and the battle-cry of "Deen, Deen," indicated clearly the moving spirit of the strife; and although there were subordinate influences which stimulated the rebellious purposes of the people, those purposes were born of Moslem fanaticism. The Mussulman made a great bid for empire, and staked everything on the issue; and even after he had failed to gain his end, the old dream was not forgotten, nor did the old hope die. Scarcely had the country rested from the prolonged struggle, and its ghastly following of pestilence and famine, when another conspiracy was matured, and preparations were made for another war. Many of the sepoys of 1857, escaping the retribution their evil deeds had merited, found refuge in the mountains forming our north-western barrier. In course of time, communication was opened with them by the Wahabees of the city of Patna, a sect that sprang up in Mecca, and that profess to be the faithful of the faithful, the very Pharisees of Mohammedanism. It was arranged that money and recruits should be sent to the sepoy colony, with a view to a frontier war. With the advantage of a mountainous region to fall back upon, it was calculated that they could give such serious annoyance to the British troops as must end in their ignominious retreat from the frontier. The army of the "faithful" would then advance into the plains, and gathering men and fresh resources at every step, would ultimately rid the north-western districts of the detested Kaffirs, and so secure a province which might be used as a basis for further conquests. Such was the scheme, and the whole of northern India was canvassed to give success to it. Emissaries were despatched all over the Punjab, and the north-western provinces, and Oudh, and Behar, and Bengal, as far east as the boundaries of Arracan, for the purpose of stimulating the faithful to one more effort to shake off the Kaffir yoke. So successfully was the secret of the conspiracy kept, that the Mohammedan population through the length of the land had known of it for more than a year before the faintest whisper of it reached the ears of the Government. Money in large sums had been collected, and men to serve as recruits had been drafted into the hill country from all quarters, some even going from eastern Bengal, but the Government remained profoundly ignorant of the movement. Indeed, it was not till after their preparations had been so far matured as to justify our enemies in "opening the ball," and the Sittana war had broken out, that a mere accident, so-called, led to the discovery of the conspiracy in the district of Jessore. After the sepoys in the mountains had declared themselves, and we had sent troops to chastise them, and the hill people in alliance with them, we learned for the first time that our Mohammedan subjects had been conspiring against us, and that the leading conspirator was a man who held a contract to supply our army with rations.

It is a curious feature connected with this widespread combination, that the Mussulman newspapers were all silent about it, and that the Mohammedan Association in Calcutta, an association formed with the avowed object of influencing the Government in behalf of the Mohammedans, and the Mohammedans in behalf of the Government, uttered not a single note of warning, or cared to give the authorities the slightest intimation of the storm that was gathering in the north-west. It was commonly reported that all the influential Mohammedans of the country, from west to east, were applied to for aid to the Sittana fanatics; still it is a fact that not a man apprised the Government of what was going on, and the treason did not come to light till after hostilities had begun.

With a spirit and a creed like what we have endeavoured to describe, it may be inferred that the people are not to be persuaded into an unbiassed examination of the claims of Christianity, It is enough for them to know that it is the religion of the conquerors. To renounce their faith for that of the Nazarene, would be to resign all hope of the political supremacy they seek to recover; for, as Christians, they would lose the incentive to rebellion they now have. The consequence is, that although the Gospel is preached quite as extensively among them as among the Hindus, it has made more converts among the latter. Hinduism is not aggressive; it is also perfectly tolerant of other creeds; and a Hindu can conceive of a hundred other religions quite as good for their respective adherents, as his is for him. It is possible, therefore, for him to come to the study of Christianity with a candid mind; but for a Mohammedan it is impossible. To him Christianity is not only the religion of the Kaffirs, but the religion of his Kaffir rulers, and every religious instinct within him revolts from the thought of accepting the teaching of Jesus Christ.

Mohammedan converts are few and far between; but those few, as a rule, remain true to their new profession, and take a high place as earnest Christian men. It must be a mighty force that prostrates the Moslem before the Cross, and humbles in the dust this son of pride. This, however, has been done over and over again, and will be done in increasing instances as the Gospel makes good its hold on Indian soil. The attempts that are every now and then made to shake off the British yoke, and the hatred with which the missionaries of the Cross are regarded, are but manifest tokens of the universal dread lest the religion of Jesus should supersede all other creeds, and prove that the Gospel is advancing on the darkness and prejudice of heathen minds.—*Christian Work, June* 1.

INDIAN MISSIONS.

(From the Church Missionary Society's Report.)

THE general character of the Mission work in India may be described as a slow but gradual progress. This description applies to Tinnevelly, with its 30,000 converts, as well as to the numerous stations with comparatively few converts in Western India, Bengal, the North-West Provinces, and the Punjab. Everywhere the native converts are formed into congregations, but hitherto these Native congregations have exercised little aggressive influence upon surrounding heathenism. Everywhere schools are established, wherein many thousand children are taught Christian truth; but only now and then, here and there, is a child brought into the fold of Christ. Everywhere the Missionaries preach the Gospel in bazaars, in villages, and along the course of extensive Missionary tours, but hardly one of a thousand thus addressed asks, What must I do to be saved? Hence, at the end of each year's labours with a hundred European Missionaries and several hundred native teachers, the increase of adult converts may be reckoned by twenties and thirties. Such has been the character of the year just closed.

There has been another cause of discouragement (if such a word may be used in connexion with the Lord's work). In the beginning of the year the Society had a hundred European Missionaries in India: at its close this number had been reduced to eighty-nine by deaths and withdrawals; thus rendering it impossible to extend the Missions or to occupy fresh ground. The old stations have with difficulty been kept up, native agency happily supplying the lack of European Missionaries.

If this slow and often interrupted progress of Missions be viewed in connexion with the mighty work to be done; if we reflect that, even in British India, out of 300 parts of the surface, 299 are as yet untouched by Missionary influence; that out of 180 millions of the population not more than 140,000 have been converted to Christianity, that is, not one in a thousand; we might be tempted to despair, or, even staying ourselves upon the promise of final success, the heart might grow sick at the prospect of hope so long deferred. But there is another view of the case. While the Committee have never hesitated thus to set forth in their Annual Reports the slow progress of conversions, they have not failed to point out, on the other hand, certain visible indications of a more speedy consummation of the hopes of the Church. These indications are found in a great work of preparation for the more rapid reception of Christianity visible to men of Christian discernment in the present condition of British India. Viewing these indications in the light of prophecy, the hopes of the Missionary revive. His eye is henceforth turned, not to the progress of Missions, but to the progress of Divine dispensations. It is his duty to declare the truth, and to bear witness of the truth. It is the prerogative of the Lord to make the people willing in the day of His power. The great Missionary questions of the day therefore become—Is the witness to the truth borne in all fidelity and distinctness? Are there indications that the heathen are becoming willing to receive the truth?

In answer to the first question, your Committee rejoice to say, that "a witness" is multiplied with increasing fidelity and power throughout the length and breadth of British India. Thirty-six Protestant Missionary Societies send forth their preachers with an open Bible. An increasing number of pious civilians, of officers in the army, and of settlers, witness for the truth by their life and conduct. The justice and humanity of British rule is also a standing witness for the Christian religion. English education, though unhappily still confined to secular subjects, is yet exercising a most powerful influence in favour of Christianity, by breaking down all false systems of religion, as well as by enlarging the minds so educated to appreciate the Christian evidences. Your Committee rejoice in this multiplied witness for the truth; yet are they persuaded that the faithful living Missionary is the essential element. A preached Gospel gives effect, in the dispensation of God, to every other part of the agency. The value of the Missionary in India has been forcibly described by the Bishop of Calcutta in a late public address, in which he spoke of the character and work of Missionaries—"as coming to India in the spirit of pure self-sacrifice, as a salt to purify the worldly mass of European society, while they show the natives what the true Christian life is."

The Committee pass on to the second question—What are the indications that the Lord is giving effect to the witness?

These indications are found in '*The freer access of Missionaries to the educated classes;*' and in '*The efforts made to render the Native Churches self-supporting and to supply them with Native pastors.*'

BERNARD'S BAMPTON LECTURES.

IT is now two years since these lectures were delivered at Oxford yet they seem, as far as my information has extended, to be far less known then they deserve. I propose, therefore, to give a slight sketch of their contents in the *Notes and Queries*. They are entitled "The progress of Doctrine in the New Testament," and the author, in his first words, tells us in which of two possible senses he means these words to be understood. There was, no doubt, a *historical* progress, more or less regular, made in Christian Doctrine from the time of the composition of the earliest book

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of the Testament to that of the latest (whatever that may be). But it is not of this that Mr. Bernard speaks. He refers to a progress of doctrine in the *New Testament as it stands, although* the books are notoriously put together without much regard to historical order of composition.

It is the purpose of the whole book to *prove* the reality of *this* development, and also to show how exactly it adapts the New Testament, as it at present stands, to the use of the Christian Church. Very likely the same task might be attempted, and with equal success, with regard to the Old Testament; but the introduction of this new element would have made the lectures either much too long or much too concise, and it deserves to be treated by itself. As it is the present volume contains, including Notes, only 266 pages of very large type, and presents a favorable contrast with many of Bampton Lectures, not only in its moderate dimensions, but in its clearness and excellence of diction. But to return to the matter of the book itself—I confess it was quite a new idea to me, to look for instruction in the actual order of the books of the New Testament, I had rather regarded that order as a mere accident, not deserving of basing anything upon. I had, in fact, thought that the real way to read the New Testament with the greatest profit was to reproduce as far as possible the historical order of composition, and to try to read it so shutting out as as much as possible the associations founded on the actual order. I now see that I was wrong. There is wonderful instruction in the actual order, and this fact, when one his once convinced of it, gives one an idea of the Holy Spirit's superintending care of his Church which is almost awful from its plain reality, as well as of course most blessed and comforting. The Lecturer shows in the first Lecture, and in a Note appended to it that although the order of the books differed widely in different Churches in early ages (as was quite natural) yet that the *prevailing* order throughout, that which was *most like* a common system to all, was the order which now obtains; and that as the course of time went on, it seems as if the Christian consciousness of the Church (that is, the Superintending Spirit) gradually drew it nearer and nearer to the present arrangement.

The position, then, of the Lecturer is this, that the New Testament as a whole (not merely the personal teaching of Christ, nor the teaching of the Church after the close of the canon) presents to us the *divine plan of Christian teaching* which God meant his Church to possess in all ages. This plan is *chiefly* manifest in the relation to each other of the four great divisions of the New Testament, viz., the Gospels, the Acts, the Epistles, and the Apocalypse, which represent the four great stages of the development of doctrine and is *less clearly* manifest in the relations to each other of the subdivisions of these several great parts.

With this statement and explanation of design the first Lecture ends. Of the remaining seven, two are devoted to the Gospels, two to the Acts, two to the Epistles, and the last of all to the Apocalypse. The second Lecture is headed by the text Mark i. 1, which the writer thinks to be a fit heading for the four Gospels as a whole, as giving us, not the whole Gospel of Jesus Christ, but the *beginning* of it only.

In this Lecture he considers the Gospels, first, in their relation to the whole New Testament, and secondly in the relation of their several parts to each other. With regard to the first, he brings out very clearly, and to my mind very strikingly, the adaptedness of *such* a view of Christ and Christianity as is presented to us in the Gospels for forming the *beginning* of our thoughts and teachings concerning them. The *person of Christ* is the subject of the fourfold Gospel: and before we are versed in this, yea before we are *attracted* to it, as the disciples of Christ were while He was on earth, in vain do we speculate or dispute concerning doctrines. Mr. Bernard shows how exactly adapted the transparent and graphic style of the Gospel narrative, and its fourfold repetition and withal fourfold variation, are to produce this end, to fix our minds on the person of Christ as exhibited in his life on the earth. As to the second point, he shows that, in the first place, the Gospel of St. John evidently exhibits an advancement from the synoptical Gospels, and also that the latter show the same advance, though less obviously, among themselves. He considers that the aim of the four Gospels is to hold Christ up to our view, severally, as the Royal Lawgiver, the Mighty Worker, the Friend of Man, and the Son of God; and shows how fitly these different representations of the same Christ are just in the order in which we have them. The development of Christian doctrine in the Gospel of St. John beyond that in the others is of course no new thing, but the other thoughts mentioned struck me as equally new and true.

The third Lecture is still on the Gospels, and relates, specifically, to their doctrine, *i. e.*, the personal teaching of Christ recorded in them. The text of this Lecture is Heb. ii. 3, and he shows how truly the Gospel "*began* to be spoken by the *Lord*," how, that is, the Lord's personal teaching is elementary and initiatory. Here the Lecturer shows, with great clearness and force of illustration, how that on the one hand the words of Christ *include the substance* of all Christian doctrine, nor is there any thing afterwards revealed which is not to be found, in a rudimentary form, in the Gospels; and on the other hand how that the teaching of Christ *does not bear the character of finality*, either in its *form* which is proverbial,—or in its *method* which is occasional,—or in its *substance*. For it consist of two parts, moral and the mysterious; and on the moral the teaching of Christ is open, on the mystery it is reserved. But forasmuch as the moral depends on the mysterious, the teaching of Christ requires, and rouses the want of, further teaching. In the same Lecture it is shown that, on the one hand, the teaching of Christ is a *manifestly progressive* system—as compare the first and last discourses, the Sermon on the Mount and John XIV. and XVII.—and on the other hand *declares itself incomplete*, and refers to a subsequent stage of teaching. The author proves this point so clearly from the final discourse of our Lord, that none but the prejudiced and wilfully blind can still dare to assert that the Apostle's doctrine is inferior to their Master's.

The fourth Lecture, the former of those on the Acts of the Apostles, wears on its forefront the passage Acts i. 1—4, and brings out very plainly the meaning of the expression "all that Jesus *began* both to do and teach," which some of our vernacular versions have most presumptuously perverted into "all that Jesus did and taught from the beginning." The Lecture shows that the book of the Acts but continues, and professes to continue, the working and teaching of Christ *in a new stage*. It shows, first, that *the teacher is the same*, and secondly, that the method of his teaching is different. The former is proved by the *special intervention* of the Lord at all important and critical moments in the history. And this special intervention as to the *action* of the apostles both proves the authority of their doctrine, and assisted its development. And not only does the book give accounts of special interventions, but of an *habitual guidance* exercised by the Lord over his Church. And here the Lecturer proves that the *main* result of the gift of the Holy Ghost at Pentecost must have been the *knowledge of the Gospel* itself, that is, of the meaning and purpose of the Lord's incarnation, death, and resurrection. The latter, the change in the method of teaching, is shown to be a change from the exhibition of facts to their interpretation, and a change from an external exhibition to one in the consciousness. This was foreshadowed by the saying, "He *dwelleth with* you and *shall be in* you."

The same subject is pursued in the fifth Lecture, in which it is shown, first, that the book of the Acts *gives the general character* of the Christian doctrine in its second stage, and secondly, that it *gives the course of events* through which the doctrine was matured. Under the former head, the general character of Christian doctrine is shown to be, first, a *preaching of Christ*; the Gospels containing the preaching of the kingdom, the Acts, that of the person (and this accounts for the difference in the effect produced by the two respectively): and secondly, a preaching of *the work of Christ*, and this exposition of the past is itself a feature of progress. Under the latter head, it is shown how Christian doctrine was cleared and formed in the course of, and precisely by, the early history of the Church's external development, and that especially in regard to two principles, viz., (1,) that *the Gospel is the Substitute for the Law, i. e.*, for its ceremonies, and for it altogether as a means of salvation; and (2,) that *the Gospel is the Heir of the Law, i. e.*, of its scriptures, its ideas, its promises. He concludes with a display of the value of a *divine* summary, as we have in the Acts, of the meaning and effects of the manifestation of Christ.—*B. B. L., Missionary Notes and Queries.*

DOMESTIC OCCURRENCES.

BIRTHS.

SIBTHORPE.—July 5th, at Asseergurh, the wife of Captain J. L. Sibthorpe, H. M.'s 9th Regt. N. I., of a daughter.

COGHLAN—June 7th, at Ramsgate, Kent, England, the wife of Captain Charles Hay Coghlan, 109th Regiment Foot, of a son.

WADDINGTON—July 15th, at Ahmednuggur, the wife of G. Waddington, Esq., C.S., of a daughter.

ANDERSON—July 17th, at Surat, the wife of Mr. R.S. Anderson, Station Master, B. B.&C. I. Railway, Surat, of a daughter.

BOYD—June 25th, at Camp Nusseerabad, the wife of Captain Mossom Boyd, H. M.'s 11th Regt., N. I. of a son.

MCCARTHY—July 23rd, at Colaba, the wife of Mr. N. McCarthy, Superintendent Strangers' Friend Society, of a daughter.

DEATHS.

POULTON—June 23rd, in the Red Sea, on board the P. and O. Co.'s S. S. *Baroda*, from abscess of the liver, Charles F. Poulton, Esq., Sub-Manager of the Bank of Hindustan, China, and Japan, Bombay, aged 26 years.

PELLY—July 10th, at Nusseerabad, Eva, the infant daughter of Brigadier General and Mrs. H. J. Pelly.

MASON—July 15th, at Belgaum, Catherine, the beloved wife of Major W. H. Mason, Cantonment Magistrate, Belgaum, aged 37 years and 7 months.

FRY—July 18th, at Amrolee, near Surat, Mary Ann, the beloved wife of Mr. Henry Fry, Foreman Carriage Department, B. B. & C. I. Railway, aged 26 years.

KELTON—June 16th, at Port Blair, Captain Benjamin Kelton, commanding the Settlement Steamer *Diana*, aged 35 years.

SHIRKEY—July 27th, at Mazagon, the beloved wife of Mr. W. Shirkey, aged 38 years.

MAUNSELL—July 27th, at Poona, Louisa Frances; infant daughter of Captain and Mrs. Maunsell, Royal Engineers, aged 9 months and 4 days.

Advertisements.

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